

N^o 14

A
SERMON
Preached before the
Right HONOURABLE, The
Lord MAYOR
AND
ALDERMEN
of the CITY OF
LONDON,

In *GUILD-HALL* Chappel, upon
Sunday the 20th. of *January*, 168⁸₉.

By SAMUEL BARTON, B.D. Chaplain of St. Saviours.

L O N D O N, ♂
Printed for *Thomas Cockerill*, at the *Three Legs* over-against
the *Stocks-Market*, MDCLXXXIX.



To the Right Honourable
Sr. John Chapman.
Lord MAYOR of the City of
LONDON.

My Lord,

As the Order from your Lordship and the Court of Aldermen to Print this Sermon was unexpected, so I do not see what could move you to it except the seasonableness of the Subject of which it Treats. I should be very glad if the manner of handling it were any way equal to the usefulness and necessity of it; which as they are great at all times, so more especi-

The Epistle Dedicatory.

especially at this Juncture when the whole Protestant Interest seems to be come to a Crisis, and to depend much upon our good Agreement here. Such as it is I think it can do no hurt ; and if it may be in any degree serviceable to the Publick Good, I shall think my self very amply Reward-ed for the Publication of it, who am

Your Lordships most Obedient
and Humble Servant,

Samuel Barton.

A

A

SERMON

Preached before the

Lord MAYOR.

Phil. 2. 2.

*Fulfil ye my joy, that ye be like-minded, having
the same love, being of one accord, of one mind.*

THERE is no Duty whatsoever which the Apostles of our Lord doe more earnestly exhort and press men to upon all occasions than that of *Unity, Love and Peace*. If they had not done so, they had certainly departed from the great and chief Instruction which their Master gave them. For he left it as his dying Command to all his Disciples

A

A Sermon Preached before

sciples (being shortly to be offer'd up upon the Croſſes) that they ſhould *love one another as he had loved them*, *Joh. 13. 34.* Yea, he would have their Love to each other to be ſo remarkable and viſible to all thoſe that obſerv'd their Behaviour, that by it they might be known to be Christians, and diſtinguiſh'd from men of any other Religion whatſoever. *By this ſhall all men know that ye are my Disciples, if ye have love one to another, Joh. 12. 35.*

It is no wonder then to find St. Paul both here in my Text, and in many other places, very eaſely perſwading to the Practice of this Duty. For though he converſ'd not with our Saviour upon Earth, yet he taught the ſame Doctrine with the rest. And here he expreſſes his own particular, concern and care over the Church at *Philippi* to which he wrote, and how much he ſhould be pleas'd and ſatisfied and contented, if they would but comply with him in this thing: πληρώσατε με τὴν χαρὰν, *Fulfill ye my joy.* He was glad that the Gofpel had been planted amongſt them, and of their conſtancy in the Profession of it. And, as he tells them in the beginning of this Epiftle, *Phil. 1. 3, 5.* he thanked God upon every remembrance of them, for their fellowship in the Gofpel from the firſt day until then, hoping that he which had begun a good work among them, would alſo perfect

fect it. But this was wanting to the fullness and completion of his Joy, that they should more exactly comply with that great Precept of the Gospel, The abounding in Love toward each other. To this therefore he conjures them with all imaginable earnestness in my Text, and the Verse before it : *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies : Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.*

In speaking to which last words, I shal First a little explain them, shewing you what is the Duty that is required in them. And in the next place I shal proceed to speak concerning the Means of performing this Duty, and then of the Motives that should engage us to it.

I begin with a brief Explication of the Words. In which you see there are several Expressions all seeming to imply much the same thing. *That ye be like minded, having the same love, being of one accord, of one mind.* Doubtless the meaning of all these in General is much one ; That there should be Unity and Love and Peace amongst them. Yet there may be some little difference observed in the sence of these expressions, and that more in the Original than in our Translation of them. In the Greek it

is *τὰ μίαν ορεῖν*, that ye be like-minded, as we render it, or rather that ye all mind one and the same thing. And this doubtless all Christians, as such, are obliged to, to seek one and the same end, to have the same grand business and design carrying on, the promoting of Gods Glory, the common interest of their Religion and their own Salvation. Things always necessarily connected together, so that in seeking one we seek them all. And these no question but all Christians ought to seek, and that in the first place, as the main and chief thing they have to look after, before all the inferior concerns of this Life, which in their respective particular Callings they may be oblig'd in a subordinate manner to take care of too. And to do this is *τὸν τελεῖν* (the last of those Expressions which is here us'd in the end of the verse) *to be of one mind*, or rather, to mind one thing. Though 'tis true either of these phrases may also signifie the being of the same Judgment and Opinion. And that is also a Christian Duty, taken with some Limitations and Restrictions, for absolutely and in the largest sense it is not, because 'tis a thing impossible. Nay I cannot say that it is a thing desirable that there should be a perfect Unity in Opinion, and that all mens apprehensions should be just the same ; I am sure

the Lord Mayor, &c.

sure it is not possible in the present state of the World, considering the vast diversity that there is in Mens Parts and Tempers and Educations with other Circumstances.

But First, It is necessary that Christians should agree and be of the same mind in all the Fundamentals of their Religion, else they were not Christians, if they did not so.

Secondly, 'Tis highly fit and convenient also that they agree in all weighty points, all such especially whereon Practice and a good Christian Life do depend.

Yea, Thirdly, In all points of Religion though of lesser moment, 'tis necessary they should endeavour to agree, and joyn together as much as possible, and that none should seek a difference out of a desire to be singular, or be glad and proud of Dissenting from his Brethren, for that's a very unchristian Temper.

And Fourthly, Where there cannot be an exact Harmony in Opinion, there ought however to be Agreement in Love and Affection. And then the Sting of all such Differences is taken out. And that's the thing intimated in the two middle phrases, *having the same love, and being of one accord, in* ~~the~~ *the*

the Greek. As if they were to have all but one Soul among them.

And thus you see what is the Unity which the Apostle exhorts to ; an agreement in seeking the same common end ; an agreement in Judgment and Opinion in all necessary and weighty points ; an agreement also in Opinion in lesser matters, as far as may be, at least that there be no wilful disagreement, and consequently an external agreement in Practice, in the same way and manner of Worshipping God, and Celebrating Religious Duties, as far as that can be attain'd : And lastly, above all, a unity of Affection, which ought to prevail above all the little differences that will arise, and to cover them, as much as may be.

And now having seen what the Duty is, The next Enquiry is, By what means a man may best be enabled to practice it, or how this Unity may best be promoted. And here I shall not go about to prescribe any means in particular for the procuring of Unity to this Church or Nation, by any new Regulation of Affairs ; that is not my business. But forasmuch as the great thing that is most necessary, is that Mens minds should be well dispos'd toward uniting and sincerely desirous of it, and if that

that were once so, other more particular means of attaining it could not long be wanting. I shall therefore endeavour to shew you what Temper all Christians ought to be of, in order to the promoting of Unity among them, and where, as I take it, the great defect is, that hinders it from being attain'd, as it is by all good Men desir'd; and for this I need not look far: For the first thing that offers it self is, That all ought to have a zealous concern for the vital and substantial parts of their Religion, which is the thing our *Apostle* may be suppos'd to intimate in the Text when he requires them *in ^{all} ~~all~~ ^{parts} ~~parts~~*, to mind the same thing.

And the second and third things necessary are plainly told us in the two Verses next following my Text, *viz.* Humility and a Publick Spirit. For so the words are at the third and fourth Verses of this Chapter. *Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.* So that St. Paul has not onely told us our Duty of being at Unity among our selves, but has also directed us to the best means of performing it. And,

First,

First, I say 'tis highly necessary that every Christian should have a warm and zealous concern for the vital and substantial parts of his Religion. And if there were this generally amongst us, we may venture to say, that there would not be half that Contention and Disagreement about small matters that there is or has been. For he that understands rightly the worth and excellency of true Religion, and accordingly employs his most serious Thoughts about it, will have but little Zeal to spare for matters that are circumstantial or indifferent, farther then as the ordering them one way or other may have a tendency to promote Piety and the General Good. And therefore such a one will be of a Temper very yielding and compliant in such little things whensoever the Peace of the Church and the Publick Interest of Religion shall seem to require it. Secure him but that, and he will not stand with you for little matters of Opinion, nor quarrel because every thing is not order'd so as in his private judgment he would have thought best, so long as nothing is requir'd of him but what he may submit to without Sin. Such a one will no more spend his Zeal upon a Trifle, than a man would charge the whole force of his

Arm

Arm upon the throwing out of a Feather. It is the proper Genius of a little narrow superstitious Soul, to be very eagerly bent upon some of those little things which true Religion consists not in : But he who has that Manly Disposition, and that largeness of Mind, which the Christian Religion, rightly understood, is apt to beget in us, is of a very different Spirit. The thing he proposes to himself is the Everlasting Happiness of another World, and his business is a due preparation for that, by living in the Love and Fear of God, and doing all the good he can to his Neighbour. This is that he is zealous and earnest for, and all things else are but subordinate to this, and are valued but according as they more or less conduce to it. For as every Man in his Trade and Business, if he be Wise, will look after the most necessary things first, and never pursue Trifles to the prejudice of them ; so 'tis the same in the case of Religion : He that do's truly seek in the first place the Kingdom of God, (which the Apostle tells us, *consists not in meats and drinks, but in righteousness, and peace and joy in the Holy Ghost*) will be concerned for inferiour things no farther than

as they have a tendency to that main End. And the doing thus therefore would certainly be one of the best means to promote Unity and take away Divisions ; which can hardly be great and lasting where true and serious Piety does prevail. For that cuts off the Causes of them ; It mortifies and kills the Root, which is ungovern'd Passion, and a Carnal and Sensual Mind. So St. Paul tells the *Corinthians*, *Whereas there is among you envying and strife and division, are ye not carnal, 1 Cor. 3. 3.* And to the same effect St. James speaks : *From whence come Wars and Fightings among you, come they not hence, even of your lusts that war in your members ? Jam. 4. 1.* They are from a want of that serious fence of Religion which should bridle and subdue such irregular Motions. There is therefore

Secondly, A very Excellent Virtue highly conducive to Unity and Peace, which St. Peter tells us all Christians should be clothed with, *1 Pet. 5. 5.* and which our Apostle recommends in the Verse next to my Text, and that is Humility. *Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves.* This advice if we could per-

perswade Men to take it, would certainly be a most Excellent Cure of our Divisions. For *Solomon* tells us, *Only from pride cometh contention*, Prov. 13. 10. It is so common a Cause of it, that there is hardly any strife or quarrelling where there is not a mixture of Pride, on the one side or on the other, or perhaps on both. Pride makes men inflexible and unyielding; never willing to acknowledge a Fault, though it have been never so plain, nor any the least Error in their Conduct, though Impartial Men see it easily. Yea Pride makes Men think very highly of their own Merits; and it aggravates the Injuries that have been done them, as if they could never sufficiently be recompensed. It tempts Men to a Retaliation of Wrongs that have been done to them; a thing as opposite as possible to the true Spirit of a Christian. Yea it oft-times leads them to such extremities as in the end prove destructive to themselves. And thus do Proud Men find a way of perpetuating Quarrels, which a little Humility would quickly bury in Oblivion. Men that have a high opinion of themselves would fain have it thought that they were always in

the right, and will hardly make any allowances for the Circumstances of others. But alas ! as there is none but what is subject to many Errors, nor no man but what has his Faults, so I am sure there is no Party among us but what has been greatly disgraced by some or other of its Members, and has divers whom it ought to be ashamed of. We have liv'd in times when Men of ill Principles have had so fair an opportunity of shewing them, that they could very hardly forbear it ; and some have done it to purpose. But better all these things were forgotten, than that they should create any thing of a bitter spirit among Men, or that the faults of a few should be imputed to a whole Party, or to any more indeed than what have plainly made themselves guilty of them. It was the Advice of *Cicero* to the *Roman Senate* upon a great Revolution, to *forget what had been passed, and what misdemeanours many had been guilty of, and to look forward*. And to this purpose, (says he) I brought in a *Greek Word* among them, us'd of old in a like case by the *Athenians* ; that was *Amnesty*, or an *Act of Oblivion*, which he would have perswaded them to make of what was past.

If

If a Heathen could advise so well out of Love to his Countrey, I am sure much more it becomes a Christian ; Love being the very genius of the Gospel, and forgiving Injuries the most necessary Duty. And it is the part of Wise Men rather to look forward how things may best be rectified and amended for the future, than backward for the punishing of all Offenders. And this brings me to the

Third Thing I mentioned as a Necessary Means of Uniting, and that is a Publick Spirit, or a real preferring the Publick Good before any Private Interest ; even as St. Paul here enjoyns at the fourth Verse, *Look not every man on his own things, but every man also on the things of others.* We have many Examples of this (of a Publick Spirit, and great Love to their Countrey) among the Heathens, particularly in the Histories of *Rome* and *Athens* ; and I think I may say there was never any Kingdom or Commonwealth that was great, but what was made so, by its breeding some Men in it that were very remarkable for this Virtue. When God by his Providence has design'd good to a People, he has rais'd up some amongst them who have had both.

both the Skill, the Ability and Opportunity, and also a strong Inclination to do good to others, and to become Publick Benefactors ; and who accordingly have shew'd a wonderful Industry and Zeal and Courage both in attempting and effecting it. And this certainly is a most Generous and Noble Temper, deserving, yea extorting the highest Praise and Commendation from all that have any sence of what true Worth and Virtue is. But sordid and mean Spirits are they who confine their thoughts to their own narrow Sphere, whose Interest is altogether private, and who as our Apostle speaks, *Look onely on their own things, and not on the things of others. Ut quisq; maxime ad suum commodum refert quaecunq; agit* (says Cicero) *ita minime est vir bonus.* De Leg.l.1. So far as a man respects nothing but his own private Profit and Advantage in what he does, so far he is not a good Man. If Natural Reason could teach a Man this, I am sure Christianity does it much more. For St. John requires that Christians in some Cases should be ready to lay down their Lives for the Brethren, for the common Interest of their Religion and of their Fellow-Christians. Are thy likely to do so think you, who will not sacrifice

sacrifice a little pique or private Resentment, or a groundless fancy, or some small convenience of their own to the Publick Utility ? But St. Paul when he is predicting perilous times that were a coming, tells us, *that men shall be lovers of their own selves*, 2 Tim. 2. 2.

The Truth is, if we consider the base ingratitude, which the most Publick Spirits, and greatest Lovers of their Countrey have often met with (of which there are instances enough in History) it may seem enough to deter Men, and cause them to abate of their Zeal in that kind. And it is the more to be wondred at that there should be so many instances of this Virtue among the Heathens. But there are these things to be considered ;

1. That to a Generous Nature there is a great delight, pleasure and satisfaction in doing good to others, especially to a great many. Whatever Reward a Man meet with for it, it is in some sort a Reward to it self.
2. Though many may be ingrateful, yet it is to be hoped that all will not, and whatever mis-representations Envy and Ill-will may make of

of a Mans best Actions, yet some will understand better and be more sensible, and a good Man may be content with the Approbation of a few. But,

3. To a Christian the great thing is a Reward in Heaven, which God who enjoys this Duty, will certainly bestow upon the performers of it.

Now if men had but this Principle in them, of considering the case of others as well as their own, and valuing the common Good before their own private Advantage, there is nothing could more conduce to Unity and Peace. It would cause them to overlook many little things which else would be great Obstructions, and bear with any tolerable inconvenience in order to so great a Good.

And now having shewed you the Duty together with that Temper of Mind which is necessary to dispose men to the performance of it; (*viz.* A serious fence of Religion, and a fervent Zeal for the more weighty matters of it; the Virtue of Humility and a Love of the Publick.) I proceed next to speak concerning the motives to it, and to urge such Arguments as seem most proper

proper to encline us all, at this time especially, in our several places to labour after Unity and Peace. And

1. The great and general motive which is proper at all times, is, That this is a most excellent and necessary Christian Duty strictly enjoyn'd and requir'd by our Saviour, who came to make Peace between God and Man, and pronounced them blessed *who are Peace-makers* among Men on Earth. *Mat. 5. 9.* It is a Duty so often press'd in the Gospels and in the Epistles that we may be sure it will never be dispensed with; and in what degree they are blessed who are the happy Instruments of making Peace, in the same must they be esteem'd accursed who are the Authors or Promoters of any causeless Divisions in the Church of Christ. The beauty and strength of any Society depends upon the firm Union of its Members; and therefore the seeking after and promoting this, is what every one that loves the Society must and will do. And though sometimes through mistake even very good men may have become Authors or Occasions of Division; yet he is an Enemy to Christ and his Kingdom that is wilfully so, whatever Interest he may serve

C

by

by it ; and he cannot be esteem'd any Friend to either, that is not ready to the best of his knowledge and ability to close the Differences, and cement the unhappy Breaches that are among Christians. 'Tis too easie from our own Experience to observe the many mischiefs that they cause, and the great advantage which the Devil makes of them, in the encrease of Prophaneness and Irreligion among some, the scandalizing others, and too much diverting the Minds even of the best from the most serious and weighty matters. But the Benefits of Unity, and Mischiefs of Division are too many to be comprised in a short Discourse. He that seriously considers them may be quickly satisfied that it was not for nothing that our Saviour and his Disciples do so frequently and earnestly perswade and require Christians by all means to follow after the things that make for Peace, and to be at Unity among themselves. But

2. It does more particularly at this time concern us as far as possible, to wipe off the Scandal which our Adversaries of the Church of *Rome* are alwayes ready to cast upon us, that we want the necessary Means of Unity, and that it is impossible

possible for us ever to have it without submitting our selves to an Infallible Guide. 'Tis true, 'tis very disingenuously done to use such base Arts and so much Industry as it is certain they have done, to sow Divisions and foment them amongst us, and then to upbraid us with them. 'Tis true also that 'tis better for us to bear with all those Inconveniences which our Differences may cause, than to seek such a Remedy for them as they do, by setting up an Officer with Supream Authority, and vainly pretended Infallibility in the Church to whom Christ has never given any such power or Commission, and which is worse, by cherishing the grossest Ignorance in the People, and exercising the most Barbarous Cruelties and Inhumanities toward all that dare to contradict them. Better we should differ still, and disagree as much as ever, than that we should use any such wicked Methods of composing or preventing Differences ; even as 'tis better to live in a Government that is sometimes liable to Disturbances, than to throw ones self into perpetual Slavery under an Arbitrary Power. But though all this be true, yet still it must be confess'd that there is nothing that the Papists have

ever made greater advantage of, both in the gaining Proselytes from us, and doing other Mischiefs to us, than those causeless and unchristian Divisions that are among us. And no doubt they would now exceedingly Triumph, if after so great a Baffle to their long-laid Plots as thro' Gods wonderful Mercy, they have met with, they could prevail so far as to Embroil us all again, and hinder us from reaping the Fruit of so Happy a Deliverance. But as I think we have reason to impute it much to the influence that they have had amongst us, that our Divisions have been so many and continued so long without a Cure ; so I do not despair to see the day when many of them shall be happily laid asleep, and all sober Protestants though under some different apprehensions, may yet maintain so much Unity and Charity among themselves as will be both an Ornament to their Profession, and a great strengthening to their Cause. O how happy would it be if when Infallibility it self cannot(as we see) or dares not put an end to those fierce Disputes that are in the Church of *Rome*, but the Kingdom of Antichrist is divided against it self notwithstanding all the Devils Policy to Unite

Unite it, if in the mean time, I say, a Spirit of mutual Love and Concord and good Will might prevail and cover over all our Differences. But

3. A third Motive to perswade us at this time especially to labour after Unity and Peace and to promote them all we can, is a fence of Gratitude and Thankfulness to Almighty God for the great things that he has done for us. Certainly it is a very ill return that we should make to God if when he has delivered us from our Enemies, we should fall presently to quarrel among our selves, and instead of joyning in our Praises and Thanksgiving unto him, bring our selves by our own Folly into new Troubles. How unworthy shall we then shew our selves of Gods future Mercies, and how justly may he suffer us to fall under the most heavy Judgments. It is, as has bin shew'd, the prime Duty of Christians to Love one another, and to keep Peace and Unity among themselves. And now that God has in so signal a manner engag'd us to it, it will be a great Aggravation of our Fault if we neglect it. It is very hard indeed for us to let a sufficient value on the Deliverance we have had; there are Circumstances in it that render it very astonish-

astonishing and wonderful, above all that this Nation has ever had. That it should be brought about without Blood (or with so very little) in so sudden and surprizing a manner, that we may say with the *Psalmist*, *When the Lord turn'd again the captivity of his people, then were we like unto them that dream* : Psal. 126. 1. We could hardly believe that we were awake. That the Hearts of so many Men of different Interests and Perswasions, through Gods wonderful working on them, should all stand enclin'd the same way. And that they who had had so long Time and Means and Opportunities to make themselves strong, could yet do nothing to oppose. These and such like Circumstances in our Case are things that every one easily thinks of and none can sufficiently admire. Certainly it is a loud and gracious Call from Heaven to Reformation, and a mutual joyning together against the great Corrupters of Christianity, who hop'd to have Extirpated the very Name of *Protestantism*, i. e. of True Primitive Christianity from out of the World. This Kingdom had indeed a Hundred Years ago a very great Deliverance. And if the *Spanish* Designs had then prevail'd, we might have

have been brought into as bad a Condition as Popery and Slavery can put Men. But then I think that Design was never so likely to take effect, as those of our Enemies in this Age. And as for the *Gunpowder Treason*, though it might have done a great deal of Mischief, yet I cannot see that ever it was likely to have prevail'd to a total overthrow of the *Protestant Religion* among us ; but rather might have fallen heaviest at last on those that began it. But our *Popish Adversaries* had now got such an Opportunity as they could hardly ever have expected. It was --- *quod optanti Divum promittere nemo Auderet* ; Virg. A thing which none of their Saints could ever have promised them. And they were vigorously making use of it. They had taught a great many among us who seem'd unwilling to learn, and very loth to apprehend it, what kind of Religion *Popery* is. They had display'd themselves in their own proper Colours, and convinc'd us by all sorts of proof that they were in earnest. We could not reasonably doubt of their Intentions to Model us after the sad Example of our Neighbour Countrey. And they had their Tools and Instruments of all sorts among us to work out
their

their Ends ; making such use of our Divisions as is of it self a good ground of suspiition that they had a hand in the first hatching them : When behold on a sudden God who had set them their Bounds and determin'd how far they should go and no farther, put such an unexpected stop to them as ought to fill us with Joy and Thankfulness. But then it becomes us to expres our Thankfulness, by making a good Use of so great a Mercy. And I am sure we cannot better express it, than by rendring Praise to Him whose work it is ; by loving one another, and joyning together in Christian Unity and Concord, and by forsaking those Crying Sins which have provok'd God so long to hold the Rod over us, and to threaten us so severely ; and which it is to be fear'd if so great Mercy as this will not lead us to Repentance must end in our final and irrevocable Destruction. But

4. And lastly, We ought to consider, that the onely way to compleat our Wishes, and to procure a happy settlement to this Church and Nation, the only thing whereby we can shew our selves serious and sincere Christians, true Lovers of our Religion and of our Countrey, is
by

by striving to our Power to promote Unity and Charity, Loye and Good Will. We can never be so settled, but that if Men have a Disposition to be peevish and contentious, they may always find some matter to work upon. Neither is it possible that all things should be so well order'd, but that there will be somewhat left to be complain'd of, and somewhat still that may need farther Amendment.

The state of Men in this World admits not of Perfection, neither is any Government free from its Inconveniences. But one would think we might learn by what we have felt, and what we have fear'd, to be content now with moderate things, to be glad our greatest Danger through Gods great Mercy is over, if we bring it not again upon our selves, that we may now enjoy our Religion with safety in our own Countrey, and not be put to those severe Trials that many of our Neighbours have endur'd. For the rest we may very well commit the ordering of it to God and to those whom his Providence has set over us, resolving not to murmur at every thing that does not just please our own Fancies or answer our Expectations. Let us learn

D

well

well the Lessons I before insisted on, which are the proper means of uniting us. Let us be Zealous and Earnest for the greatest Matters of all, the Vitals and Essentials of our Religion ; and let us shew that we are so by our agreeable Practice, endeavouring what in us lies to encourage Virtue and Piety by a good Example, and to put Vice out of Countenance by our open disapproving it. And let none propose Schemes of Imaginary Happiness to himself in this World, which is but a passage to a better, and not a place of Rest, a Wilderness and not our *Canaan*. Let us beware however of murmuring in it, or of provoking God by our Unthankfulness to turn a Blessing into a Curse. Let every one endeavour seriously to be of a meek and lowly Mind, a Humble and Charitable Disposition, answering the Character which the Scripture so often gives us of a good Man and a true Disciple of Christ. Let none make too bitter Reflections upon the past Miscarriages of others, or censure any too hardly for what themselves under the like Circumstances might perhaps have done. In fine, Let us all be willing to sacrifice private Resentments to Publick Good, to forgive as be-

becomes Christians any that have done us wrong, and to joyn with one Heart and one Mind in promoting the Glory of God and the Common Interest of our Religion. *Let us follow after the things that make for peace, and things whereby one may edifie another, Rom. 14. 19.* So shall the joy of every good Christian be fulfilled and compleat-ed. And so may we all happily enjoy that great Blessing which the wonderful Providence of God has bestow'd upon us, and the happy effects of it may reach to our latest Posterity. I con-clude with that Apostolical Exhortation in the *Third of the Colossians 12, 13, 14, 15. verses.* *Put on therefore (as the Elect of God holy and beloved) bowels of mercy, kindness, humbleness of mind, meek-ness, long-suffering; Forbearing one another and for-giving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body and be ye thankful.*

F I N I S.